

Colonel Gore Browne was recalled by a despatch from the Duke of Newcastle of 25 May 1861. Sir George Grey returned but Bishop Patteson's high hopes for peace and justice were not achieved.

III

The aim of these extracts from Bishop Patteson's letters has been to give the reader some idea of his assessment of the causes, effects and outcome of the Waitara dispute and of his not unimportant role in influencing the course of events. An examination of published works and documents has produced no evidence to date of his involvement in the affair. Charlotte M. Yonge in her still standard biography, *Life of John Coleridge Patteson. Missionary Bishop of the Melanesian Islands* published in London in 1873, 'purposely omitted letters upon the unhappy Maori war'.²⁸ Sir John Gutch in *Martyr of the Islands. The life and death of John Coleridge Patteson* published in 1971 passes over the Waitara purchase with slight comment. His quotations from Patteson's letters concerning the affair are not in the Library's collection which gives substance to the view that there are other relevant letters in existence. Little attempt has been made to put this collection into context with the documentation of the Waitara dispute as a whole.²⁹ There is no doubt, however, that Patteson leaves a vivid picture of Colonel Gore Browne, the man, as he saw him and most important throws light on the actions of Bishop Selwyn and his friends in Auckland. He foresaw and pointed out the dangers of the clergy's vehement support of the Maori cause but it seems that he was unable to convince the Duke of Newcastle that their stand amounted to little more than disloyalty to the Crown. In a letter to Sir George Grey of 5 June 1861 the Duke wrote:

I have come very reluctantly to the conclusion that the Bishops of New Zealand and Wellington and Archdeacon Hadfield have done much mischief by the part they have taken, and you will see that both Lord Lyttelton and I have expressed this opinion in Parliament. It may be said that Bishop Selwyn's 'solemn protest' was not published by him and was only sent to the Governor; but such protests are not fitting productions from the Prelate of any Church, and it is only too well known that the spirit of that document has actuated the dignitaries in question and some of the missionaries.³⁰

In defence of Archdeacon Hadfield it must be recognised that he had no Sir John Patteson to put his view to the Colonial Office and was forced to make a direct and public approach to the Duke of Newcastle³¹ by letters and pamphlets in order to make his stand for Maori rights. Regarding Hadfield's action in withholding Wiremu Kingi's letters, Patteson